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ABSTRACT

A study compared translations of biblical passages into different languages in Papua New Guinea. The study looked for evidence of balance between literal and free interpretation in translation style in the gospel of Mark, which is narrative and didactic material, in 12 languages, and the mainly hortatory genre in translations of 4 epistles: Galatians (12 languages); Ephesians (10); Hebrews (10); and 1 John (10). In all, 25 languages are represented. Literal and free English translations were used for comparison. For each language, a number of verses were labeled as literal, modified literal, idiomatic, or free and compared with like verses in other languages. Sample classifications showing the range of translation types are given, and comparative analyses are presented in both tabular and narrative form. Results indicate that most of the translations were only idiomatic and free or predominantly idiomatic. Some had a proportion of both modified literal and idiomatic translation. Some languages had one type of translation predominant for one text type and another translation type for another text type. It is concluded that free translation or any concentrating largely on idiomatic translation must be justified, and that balanced translation begins with literal and moves toward free translation as needed. (MSE)

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TOWARD BALANCE IN TRANSLATION

BY

NANCY A. COSTELLO

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Introduction

As a result of an emphasis on dynamic equivalence translation in this century, modern translators of some literary works, including the Bible, have sometimes sacrificed fidelity to the original author. Communication with the receptors has taken precedence over faithfulness to the source text. Resulting translations are not just idiomatc but overly free, having moved some distance away from the source text in style in an effort to adapt the translation to the receptors. Kelly [1979:205] contends that translators such as Marolles, Nida and Catford sacrifice form to reader response. Newmark [1981:39] claims that for communicative and semantic translation, provided that the equivalent effect is gained, literal translation is the only valid method of translation.

It is obvious that a translation which is totally literal will cause problems in comprehension to the reader. On the other hand, one that is totally free will lose much of the style and intent of the author. This study discusses the need for translations which are faithful to the author and source text, and also communicate with the receptors. It attempts to show the approach adopted in a number of Papua New Guinea languages where the New Testament has recently

been translated. A selection of passages which include different discourse genre is analysed to show the ratio between literal and free which each translator uses. Translations which tend to either end of the scale then become apparent. The strengths and weaknesses of these translations will be discussed and suggestions made for improving them.

Chapter 1. Dynamic equivalence translation

This century has witnessed an increasing emphasis on dynamic equivalence translation especially in Bible translation. This emphasis was developed by Nida [1964], Nida and Taber [1969], Beekman and Callow [1974], and Larson [1984]. Nida [1964:166] describes dynamic equivalence translation as the closest natural equivalent to the source language message. Meaning in translation has triumphed over form.

According to Wilss [1977:133], modern Bible translators emphasize the sociocultural situation, and this determines the type of translation equivalence for each translation. Dynamic equivalence is used to achieve this. Nida [1964, 1974], Taber [1969], and Wonderly [1968] also maintain that any Bible translation must guarantee a maximum of

'equivalent response' on the side of the respective target group.

Newmark [1981:39] in his division of translation into two types, semantic and communicative, states that both are important. Newmark [1981:63] questions the fact that the success of communicative translation can be measured only by investigating the reaction of the readers to whom it is addressed. He feels that there should be other more objective criteria on which to base quality assessment.

He is also concerned that part of the source text will be omitted if translators only include the parts which the receptors can understand. He questions the validity of each new translation of the Bible becoming more communicative, with the omission of technical terms [Newmark, 1981:45].

The danger of giving first priority to communication with the receptors is that the translator will bend the translation too far to suit his own understanding, adding explanatory information and cultural background information, making the translation too free.

Dan Shen [1985:328-334] comments on Nida's statements [1982] that the translator has to decide how many different levels of translation there should be in order to reach the many different types of audience. Rieu [Shen, 1985:134] says that this means that instead of translating 'the best translation' for a general audience, the translator has to find the translation or translations which will come nearest to creating on the audience the same impression as was made

by the original on its contemporaries. So the translation becomes a 'specific type-bound one'. Shen points out that Nida fails to recognise that the original text must have had different responses from the different types of audience. But now 'adequacy' becomes relative to each type and is to be judged in terms of the response of that particular type of audience.

In the early days of modern Bible translation into minority languages in the 1930s, many language groups did not have churches or other translations of New Testaments available.but this situation has changed. Today nationals compare vernacular translations with national language versions and find that the two are different. The national and church languages often have more prestige than local languages, so people want these translations to be similar, to have the same authority. The vernacular translation is often more free than the national language version, and although an idiomatic translation may be clearer, a translation may be rejected if it does not seem to have authority.

Communication with the receptors is good if used wisely but caution needs to be exercised. If a translator's view of the validity of a translation is communicative efficiency, then the inaccurate translations would be considered adequate [Shen, 1985:135,136]. What results is the victory of pragmatic purpose over accuracy or validity over fidelity.

Newmark [1981:68] does not accept that the reader should control every decision in the translation. He also challenges the prevailing view of equivalent response which says that all translating is [nothing but] communicating with no effort expected on the part of the reader because the translation is explicated for him.

Carson [1985:200-213] also warns against abusing dynamic equivalence by applying the principle beyond the limits of linguistic priorities. He says that it is acceptable to define dynamic equivalence in terms of the response of the readers `as long as this refers to linguistic priorities alone'. It is very difficult to expect a similar response from people in a different generation, from a vastly different culture.

Carson [1985:205] also claims that `response' should not be the ultimate category in translation. Theologically it is unwise. His concern is for good translation which `conveys the total content--informational, emotional, connotational--of the original message to the reader.

Chapter 2. Faithfulness to the author

In his book Steiner [1975:298-301] discusses translation as a hermeneutic motion which is fourfold. He describes the translator as invading the source text, taking away from it or adding to it, leaving it damaged so that he

causes disequilibrium to the system of balance. There is imbalance because the translator has embroidered the text or he has skimped and left too much out [301]. Sometimes the translation becomes less than the source text, sometimes it outweighs it [396].

The fourth stage, which completes the hermeneutic cycle, is 'compensation' or 'restitution'. The translation has to restore the balance between itself and the original which the translator disrupted by changing the text without fully understanding it and what the author was trying to achieve.

> The enactment of reciprocity in order to restore balance is the crux of the metier and morals of translation [Steiner, 1975:300].

Kelly [1979:68] looks at the problem in a different way, showing that the translator's attitude to the source text and author has a very important bearing on the type of translation he produces. He speaks of the 3 classes of translation which Karl Buhler defined:'symbol' as object-centred and referential; 'symptom' as source-centred, the subjective element; and 'signal' as recipient-centred, persuasion, an appeal. These three are rarely separated one from the other; the translator senses the functions of an utterance and reacts according to the balance he sees between them. Symptom translation has an element of personal commitment, and sharing in friendship with the author. [Kelly, 1979:108].

Translators can be subservient to the source text or be masters controlling it, making it fit their own ideas of a good translation, or shaping it, sometimes distorting it, to fit the needs of the receptors. They can try to control the author or be subservient to him. Kelly [1979:63] says that translation is an interaction between the translator and the translation. The translator has to decide whether he wants a brief contact with the source text, then he translates as he desires, or whether he is willing to spend time really acquainting himself with the text, finding out the desires of the author.

According to Day Lewis [Kelly, 1979:63] collaboration with the original is not easy; he speaks about wrestling with the author. Then there is the final act of compensation. He speaks of the translator and author being collaborators, sharing friendship [Kelly, 1979:63]. He also shows that the aspect of friendship a translator should have with the author, is that of giving [64]. A translation which lacks the original author's voice is a poor translation.

Newmark [1981:39] says that both semantic and communicative translation are important. He also states that a translator's first loyalty is to the author, his second is to the target language and his last to the reader [64]. In modern Bible translation this order is sometimes reversed. Koptilov [1982:9-14 in Koscharsky, 1989] places emphasis on "relaying the idea, style, structure of the original. The personality of the author must come through".

Bible translators need to assess whether in their zeal to communicate clearly they have ignored, overridden, or distorted the author's intention. The call to translators from authors like Kelly and Newmark is to be sensitive to the author, to seek to share with him rather than to control or ignore him.

Chapter 3. Balance in translation

When several alternative translations are possible, and the translator has to choose a version which is more accurate, or one which communicates the message more clearly, accuracy should take precedence over communication. Free translations have resulted from translators not giving accuracy priority over communication. The further a translator moves towards free translation, the further he moves from accuracy. The closer he moves towards literal translation, the more he lessens the communicative value of the translation.

A balanced translation is one which is accurate and also communicates. Wendland [1981:319] gives some guidelines for restructuring texts for naturalness, after asking the question 'At what point does an emphasis on naturalness in style, result in inaccuracy'? He says that naturalness must yield to accuracy where there is conflict between the two. Whenever naturalness would result in distortion of

historical accuracy, the thematic thrust of a passage, or the focus, such a translation should not be used [1981:324].

It is in such cases that decisions are hard to make. The translator has to decide at what point implied information, or some other method of making the message clear, diminishes the accuracy. Dynamic equivalence translations tend to make Bible translations explicit because the receptors do not understand Biblical culture and history.

The translator is faced with a tension between the two extremes of literal and free translation. It is difficult to try to meet both goals, accuracy and communication. According to Kelly [1979], Steiner [1975], Newmark [1981], Wendland [1981], and Shen [1985] there will not be good translation unless there is a balance between accuracy and communication.

Kelly [1979:68] says that there must be balance between Buhler's `symbol', `symptom', and `signal'. Good translation depends on the translator achieving balance between meaning, sound and form [Kelly,1979:211]. Steiner [1975:300-301] says that the translator has to restore the balance which he has disrupted by his entry into the text.

Newmark [1981:62] speaks of translation which is a balance between semantic and communicative translation. Translation is not strictly one or the other type, but a mixture. Bible translation should also be both semantic and communicative [45]. He says that there is no one clear-cut

communicative or semantic method for translating a text, but the two may overlap. In his later book, Newmark [1988: 539-42] divides texts into three main types: the expressive, the informative and the vocative. He advocates semantic translation for expressive texts, and communicative translation for informative and vocative texts. But as Chang [1989] points out, Newmark does not make a clear-cut distinction between serious and popular literature. Also, most literary works also have a moral to convey. Then serious literature also has an aesthetic function to perform. Chang rightly claims that the aesthetic function cannot be separated from the other functions. Serious literature has three main functions to perform: the expressive, the vocative, and the aesthetic, which are interrelated and cannot be separated from one another. He likens this to a three legged stool in which the relative thickness of the legs may vary from one stool to another, but the stool cannot do without each leg.

This balance cannot be assessed altogether objectively. A very important factor is the attitude of the translator--a willingness to adjust the translation to achieve balance instead of trying to control the translation towards a certain translation type. He needs to be flexible and sensitive, both to the author and to the receptors so that he does not cause an imbalance in one direction.

Shen's [1985:136] conclusion is that both fidelity and pragmatism have an essential role to play in translation,

and hence both have to be taken into consideration. The two in fact can coincide.

When there is conflict and one must give way to the other--accuracy or communication, accuracy must take precedence. Wendland [1981:328] also believes that 'one can be both faithful and vivid at the same time'. Good translation is the result of a continuum of compromises as the translator attempts to get a balance between literalness and literariness.

In this century the swing towards the needs of the receptors has meant that some translators have gone too far from accuracy and fidelity. There is therefore a need to swing back towards the middle of the sclae of literal to free, where there is a balance between the two.

Chapter 5. Analysis of Mark's gospel

5.1 Background of translation examples.

In this section I will compare a number of translations of books of the Bible into different languages in Papua New Guinea. These translations were done by translators who worked in their language community for an average of twenty years. Prior to these translations a thorough grammatical analysis of each language was completed.

This study compares translations of the gospel of Mark which is narrative and didactic material, from twelve different languages. I then examine four different epistles to see if the type of translation varies getween genres. The genre of the epistles is mainly hortatory. I have therefore examined translations of Galatians from twelve different languages; translations of Ephesians from ten different languages; translations of Hebrews from ten different languages; translations of 1 John from ten different languages. In all twenty five languages are represented, with fifty four translations of individual books. Also a literal and a free translation of English will be given.

I wished to ensure that the range of translation style between languages was not due to contrastive linguistic typologies, or sociolinguistic factors such as educational standard, or Biblical knowledge. I have therefore grouped

together those languages which are close linguistically and geographically, with the speakers having similar educational and Biblical knowledge. All of the translations are part of a complete New testament, except for language C and language Y, which were only used in the comparison of Mark.

4.2 Classification

For each language a number of verses are labelled as literal, modified literal, idiomatic and free. A literal translation has literal equivalents for the lexical items, and sentences follow the structure of the source language. A modified literal translation may be defined as one which seeks to rephrase where an otherwise literal translation does not carry the meaning of the original. An idiomatic translation according to Larson [1984:17] reproduces the meaning of the source language [ie.the meaning intended by the author], in the natural form of the receptor language. As Larson [1984:17] notes, a free translation adds extraneous information not in the source text, the meaning of the source language is changed, or the facts of the historical and cultural setting of the source language text is distorted.

4.3 Comparison of 12 translations of Mark's gospel

Table 1: Mark. Distribution of verses for each language, the translation type and ratio of modified literal to idiomatic translation

Area/Lang	Lit	Mod lit	Mod lit/ id	Id	Free	Ratio of l/ ml to i/f
Highlands						
H	1	37	7	25	-	38:25 = 1.48
U	-	27	5	38	-	27:38 = .71
F	2	37	3	28	-	39:27 = 1.44
K	-	6	3	57	4	6:61 = .09
D	2	37	4	27	-	39:27 = 1.44
Madang						
V	-	28	3	39	-	28:39 = .72
Morobe						
J	1	55	4	10	-	56:10 = 5.6
T	-	6	-	49	15	6.64 = .9
G	1	6	-	55	8	7:63 = .1
R	1	31	2	36	-	32:36 = .8
Gulf						
C	-	10	1	53	6	10:59 = .1
Y	-	36	7	27	-	36:27 = 4.5
NIV	15	55	-	-	-	70:0 = Inf.
L.B.	-	10	-	50	10	10:60 = .16

4.4 Sample classifications showing the range of translation types

1:8. English: I baptize you with water, but he will baptize you with the Holy Spirit.

Language D: I have baptized you with water but he will baptize you with the good spirit. Literal [Similarly Language R]

Language Y: And thus he said also: "I wash you with fresh water, this man will come later and he will wash you with God's life appearance," this he said. Idiomatic [Similarly Languages H,U,J]

Language C: As I am baptizing you I am only washing/cleansing you with water. The one who will come later while baptizing you, will do to you with God's taboo strong spirit. Modified literal/Idiomatic [Similarly Language Y]

Language G: I have applied water but that one will give you God's Holy Spirit. Idiomatic [Similarly Languages F,K,]

Language T: I will put you in water if you cast behind you all of your bad behaviour. He will send you God's Holy Spirit down who will empower you if you put your insides with him. He will empower you and you will join

yourselves to him and you will live a beautiful life. Idiomatic/Free

2.28. English: [Revised Standard Version R.S.V.]. So the Son of man is lord even of the Sabbath.

And the son of man is the big watching out man of the day of rest. Modified literal [Similarly Languages U,Y]

Language F: Therefore I am (the) child of man. I am the master of the Sabbath. Modified literal and Idiomatic [Similarly Languages H,D,V,J]

Language K: I the older brother of people, I can tell people what to do on the rest day. Idiomatic [Similarly Languages G]

Language C: Therefore I the one from heaven become man even of the Sabbath am its grandfather (owner). I am the one who is able to say "On the Sabbath it is okay," he said to them. Idiomatic/Free

10.31. English: But many that are first will be last, and the last first.

Language J: Some of those men who are now first, when that time arrives they will go behind. Modified literal [Similarly Languages H,F,R]

Language D: And some of those people who are now important men, shall later however be ordinary men (ordinary). And some of those people who are now ordinary men will later become important men. Idiomatic [Similarly Languages U,K,V,G,C]

Language T: Some people think highly of themselves. Only, those people later on will not be with God. However some of those who think of themselves and it comes down and they live humbly, those later on, God will take them and join them to himself. Idiomatic/Free

There is a wide difference in range between some closely related languages. I next tried to determine whether closely related languages translated concepts with the same type of translation. Were certain concepts translated modified literally by closely related languages, and other concepts translated idiomatically?

Comparisons revealed that closely related languages do not translate the same verses with the same type of translation. In fact one language may translate a verse idiomatically and a closely related language may translate the same verse with modified literal translation.

The comparisons revealed a wide range of translation types even within closely related languages. Among the Highlands languages, three have predominantly modified literal translation while two have predominantly idiomatic translation. In Morobe area language "T" has predominantly idiomatic and free translation whereas language "J" has predominantly modified literal translation. In Oro area language "G" has almost all idiomatic translation while language "R" has a more even distribution of modified literal and idiomatic translation.

Three languages have predominantly idiomatic and free translation with ratios between .19 and .09. Two languages have predominanlty idiomatic translation with some modified literal translation and no free translation. Their ratio is between .70 and .90. One language has an almost equal proportion of modified literal and idiomatic translation with a ratio of .94. Four languages have predominantly modified literal with some idiomatic translation with a ratio between 1.44 and 5.6.

None of the languages with a ratio above .70 have any free translation. This means that the translations with more modified literal translation do not have free translation.

The idiomatic and free translations have very little modified literal translation. So as the amount of modified literal translation increases, the amount of free translation decreases accordingly.

This may be depicted as follows:

Table 2: Mark. Overlap of modified literal and free translation

rat. ml to id.	5.6	4.5	1.52	1.44	.94	.72	.71	.19	.12	.11	.09
ml.	36	37	37	31	31	28	27	10	6	6	6
fr.	no free translation							6	15	8	4

The translations which are predominantly idiomatic and free are closely related to languages with predominantly modified literal translation.

Chapter 5.Analysis of epistles

5.1 Comparison of 12 translations of Galatians

Table 3. Galatians: Distribution of verses for each language, the translation types and ratio of modified literal to idiomatic translation

Area/ Lang.	Lit	Mod lit	Mod lit/ id	Idio	Fr	Ratio of lit/mod lit to id/fr
Highlands						
F	1	3	2	17	-	4:17 = .23
B	1	5	3	14	-	6:14 = .43
I	-	1	-	22	-	1:22 = .04
M	-	4	-	19	-	4:19 = .21
Madang						
V	-	7	-	16	-	7:16 = .43
S	-	3	4	16	-	3:16 = .19
Morobe						
P	-	7	3	13	-	8:12 = .67
T	-	-	-	21	2	0:23 = 0
G	-	2	3	17	1	2:18 = .11
R	-	3	1	19	-	3:19 = .16
Islands						
W	-	2	1	20	-	2:20 = .10
L	-	1	1	18	3	1:21 = .05
NIV	-	18	5	-	-	18:0 = 3.60
L.B.	-	-	-	17	6	17:6 = 2.83

5.1.1 Sample classifications showing the range of translation types

1.12. English: For I did not receive it from man, nor was I taught it, but is came through a revelation of Jesus Christ.

Language F: And it is not from people. And people did not teach me. Jesus Christ himself spoke - revealed and told me. Modified literal (Similarly Languages I,M,R,W)

Language B: This talk that I have, it isn't that I got it from some people. And it isn't that some people taught me. It's that Jesus Christ revealed it. Modified literal.

Language S: Just another man has not taught me the talk to tell, in no way. Jesus Christ he only has appointed me. Idiomatic (Similarly Languages V,L)

Language T: This or that man did not teach me not at all, Jesus Christ himself, speaking in order that I might know him from his very base, tore open my heart in understanding and I understood it. Idiomatic/Free.

2.20. English: I have been crucified with Christ, it is not longer I who live, but Christ who lives in me; and the life I now live in the

flesh I live by faith in the Son of God, who loved me and gave himself for me.

Language B: It's like I together with Kilisto, we two died on the cross, but I remain alive (my eyes new). Modified literal (Similarly Languages V,P,G)

Language F: It resembles that they have struck me on the cross tree with Christ concerning my doing evil things. Now that I am living, I myself am not staying-doing. Christ remaining in my insides, that I am staying doing with my body continually remaining perceiving strong about God's son, I am continually remaining doing. Modified literal/Idiomatic (Similarly languages R,W)

Language T: With reference to me, if they say 'It is like that,' it would be true. However of course it is not like that at all. At the start I wanting to obey the instructions of Moses, I used to live in an erring fashion. As I continued to live in error, it did not help me therefore I have discarded it and it is finished. Idiomatic/Free (Similarly Language L)

For Galatians there was not as wide a spread of modified literal to free translation as for Mark. All the translations were at the idiomatic free end of the scale of literal to free, with ratios between 0 and .94. Eight translations had ratios between 0 and .21, with free translation. Only three translations had ratios between .24 and .94, with no free translation. Three other epistles will now be studied to see whether Galatians is typical of hortatory and didactic material.

5.2 Comparison of 10 translations of Ephesians

Table 4. Ephesians: Distribution of verses for each language, the translation types and ratio of modified literal to idiomatic translation

Area/ Lang.	Lit	Mod lit	Mod lit/ id	Id	Fr	Ratio of lit/ ml to i/f
Highlands						
F	1	5	2	7	1	6:8 = .75
Z	1	4	1	10	-	5:10 = .50
U	-	2	-	14	-	2:14 = .14
I	-	5	-	11	-	5:11 = .45
Morobe						
P	-	10	4	2	-	10:2 = 5.00
T	-	-	-	10	6	0:16 = 0.
Oro						
O	1	5	-	3	7	6:10 = .6
E	-	-	1	14	1	0:14 = 0.
G	-	6	3	7	-	6:7 = .8
C	-	-	1	14	1	0:15 = 0.
NIV	-	9	3	4	-	9:4 = 2.2
L.B.	-	-	1	15	-	0:15 = 0.

5.2.1 Sample classifications showing the range of translation types

1.23 English: The church, which is his body, the fulness of him who fills all in all.

Language P: His people group are Christ's hands and feet and skin. But christ himself is in all things and fills them up. And he is in his people and superabundantly fills them up.

Language T: They went and told them and said like this, with reference to me they said he who himself was trying to destroy us now at this time in order that people would hear the news about jesus and it be fruitful and they put their insidies with him, he now tells them and lives. Idiomatic/Free (Similarly Language C)

2.13 English: But now in Christ Jesus you who once were far off have been brought near in the blood of Christ.

Language P: At the first you were truly living far away but now christ's bloood has pulled you back, you came. And because of Jesus Christ you are living close to God. Modified literal

Language T: Now long ago you did not understand the meaning of Christ and you lived on the outside. However at this time you are now united together in your hearts with him. He

stood in our place and they killed him. At the time that he died he opened the way in order that you would join yourselves to the clan of God. Free

For this book sixteen verses were compared. The spread of translation types is similar to Galatians, with seven translations ranging between 0 and .94 ratio of modified literal and idiomatic. Four of the translations in this range had free translation. One translation had a ratio of .86 without any free translation. Only one translation had modified literal translation predominant, with a 5.00 ratio. Three translations T,E and C had only idiomatic and free translation without any modified literal translation.

5.3 Comparison of 10 translations of Hebrews

Table 8.Hebrews: Distribution of verses for each language, the translation types and ratio of modified literal to idiomatic translation

Area/Lang	Lit	Mod lit	Mod lit/ id	Id	Free	Ratio of lit/ mod lit to id/free
Highlands						
F	-	3	4	16	-	3:18 = 1.66
N	-	4	5	14	-	4:14 = .28
M	-	3	-	20	-	3:20 = .15
U	-	11	4	8	-	11:8 = 1.22
I	-	6	3	14	-	6:14 = .42
Morobe						
T	-	-	-	11	12	0:23 = 0
X	-	17	3	3	-	17:3 = 5.66
Oro						
G	-	4	-	18	1	4:18 = .22
0	-	2	-	19	2	2:19 = .11
Islands						
Q	-	1	-	22	-	1:22 = .04
NIV	-	20	-	3	-	20:3 = 6.66
L.B.	-	-	-	23	-	0:23 = 0

5.3.1 Sample classifications showing the range of translation types

3.6. English: But Christ was faithful over God's house as a Son. And we are his house if we hold fast our confidence and pride in our hope.

Language X: But Christ on the other hand, not being a slave, but rather living as the father's true son, he continually watches over God's house. We are his house, therefore that is not on the basis of nothing. If we wanting the thing promised to us to come up, holding on tightly and doing strongly we will live, we will be his group. Modified literal

Language F: He remained thus, but Christ having become and being the son of the house father (owner) is continually looking after the people resembling God's house, doing work strongly. Modified literal/Idiomatic (Similarly Language N)

Language T: Jesus on the other hand, God's son, he is our watchman and the Lord of all of us and he surpasses Moses. And we will continue to live on being devoted to wanting to receive the promise that he will appoint us to God's own clan who are alive and that he will be

the watchman of our hearts. Idiomatic (Similarly Languages I,U,G,O,Q)

6.19. English: We have this as a sure and steadfast anchor of the soul, a hope that enters into the inner shrine behind the curtain.

Language X: Therefore the talk about the things he promised to us is like an anchor of our hearts. That anchor is strong and holds tightly and does not come loose. Because that anchor is put behind the cloth block inside the big house and remains. Modified literal

Language T: And thinking about that we will not have doubts. And we will be confident that we will continue to live and we will hold the fruit of the promise of heaven which he has truly made for us. Idiomatic (Similarly Languages I,F,N,M,O,Q)

10.38. English: But my righteous one shall live by faith.

Language N: But my people who are right straight with me, if these people stay believing alright they will remain living forever.

Modified literal (Similarly Languages I,F,U,X,O)

Language U: The people who were good saying it is on account of them having perceived strong will surely remain-do (live) strongly.

Idiomatic (Similarly Languages T,G,Q)

For this book 23 verses were compared. All the translations except two were mainly idiomatic and free, with ratios of modified literal to idiomatic/free between .04 and .5 (8 languages), but only two of these translations had free translation. Two translations had modified literal translation predominant, with ratios of 1.22 and 5.66.

5.4 Comparison of 10 Translations of 1 John

Table 10.1 John: Distribution of verses for each language, the translation type and ratio of modified literal to idiomatic translation

Area/Lang	Lit	Mod lit	Mod lit/ id	Id	Free	Ratio of lit/ mod lit to id/free
Highlands						
F	-	4	3	10	-	4:10 = .40
N	-	1	3	13	-	1:13 = .08
U	-	7	-	10	-	7:10 = .70
B	-	8	-	9	-	8:9 = .89
M	-	7	-	10	-	7:10 = .70
Morobe						
X	-	8	4	5	-	8:5 = 1.6
T	-	-	-	15	2	0.17 = 0
Madang						
Y	-	9	-	8	-	9:8 = 1.13
G	-	3	-	14	-	4:18 = .22
R	-	9	5	3	-	9:2 = 4.50
NIV	-	16	-	1	-	16:1 = 16.0
L.B.	-	2	-	10	5	2.15 = .13

5.4.1 Sample classifications showing the range of translation types

1.5. English: This is the message we have heard from him and proclaim to you, that God is light and in him is no darkness at all.

Language M: In God there is no darkness. Being no darkness there is only light. Jesus told us that talk, we heard and are telling you. Modified literal (Similarly Language Y)

Language B: God's son told us something and we are openly telling it to you. That word was this. God is like a shining torch shining brightly and there is not even a little bit of darkness in him. That is the word he told us. Idiomatic (Similarly Languages N,F,T)

1.7. English: But if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus his Son cleanses us from all sin.

Language B: He himself is at the light and we who in the same way also walk at the light, results in our being tied together one to the other and the blood of his Son Jesus Christ wears in water all our bad things for us. Modified literal (Similarly Languages M,U,Y)

Language N: But again if we are doing the right straight things belonging to the light brightness, just like god who is light brightness shining, then we will be staying joined together with each one of our brothers, being one with them talking living, doing things. Also this blood of Jesus, God's Son, will keep on making us clean of all kind of sin things. Idiomatic (Similarly Languages F,T)

For this book 17 verses were compared. As for the other epistles, the range of translation types was between 0 and 4.50 with most translations between 0 and .89 (7 translations). Yet there was only one translation with free translation, even amongst those with a low ratio. This was language T which also had no modified literal translation. Two translations had ratios between .89 and 1.20. These had an equal ratio of modified literal and idiomatic translation. One translation had a ratio of 4.50 with modified literal translation predominant.

Chapter 6. Conclusion

6.1 Discussion of results

Next I looked at the variety of ratios for the various books. The numbers indicate the number of languages with a particular ratio.

Table 12: Differences in ratios for different types of texts.

Types of translation	predom. mod. lit. with id.	equally mod. lit. and id.	predom. id. with mod. lit.	id. and free
Modified literal: idiomatic	above 1.20	.89-1.20	.25-.88	below .23
Galatians			3	9
Hebrews	3		2	5
Ephesians	1		4	5
I John	2	2	3	3
Mark	5		3	4
Total:	11	2	15	26

The translations may be classified under 4 main types: predominantly modified literal with some idiomatic translation (with a range above 1.20); equally modified literal and idiomatic translation (with a range between .89 and 1.20); predominantly idiomatic with some modified literal translation (with a range between .88 and .25); and predominantly idiomatic and free translation (with a ratio below .23). Eleven languages were predominantly modified literal with some idiomatic translation; two languages were equally modified literal and idiomatic; fifteen languages were predominantly idiomatic with some modified literal translation; and twenty six languages were idiomatic and free.

So eleven languages were predominantly modified literal, and forty one languages were predominantly idiomatic. Sixteen of these languages had free translation. Of the individual books, each one had more idiomatic than modified literal translation. Galatians did not have any languages with modified literal translation as the predominant translation type. Mark had more languages with modifed translation predominant than any of the other languages.

Of the eleven languages which had predominantly modified literal translation with some idiomatic, only one had any free translation. Of the languages whose ratio ranged between .25 and .88, only one had free translation. So the bulk of the languages with free translation had a

ratio of modified literal to idiomatic translation below .23. The languages with a ratio above .25 do not generally have free translation. And the languages with free translation have a low proportion of modified literal translation. Therefore as the proportion of free translation increases, the proportion of modified literal translation decreases accordingly.

Next I looked at whether languages always have the same ratio whatever the text type, or if they vary the type of translation to fit the different types of source text.
Highlands language "F" had a 1.44 ratio of modified literal to idiomatic translation for Mark; a .23 ratio for Galatians; a .62 ratio of for Ephesians; a 1.66 ratio for Hebrews; and a :40 ratio for I John.
Highlands language "U" had a .71 ratio of modified literal to idiomatic translation for Mark; a .14 ratio of for Ephesians; a 1.22 ratio for Hebrews; and a .70 ratio for 1 John.
Madang language "V" had a .72 ratio of modified literal to idiomatic translation for Mark; and a .43 ratio for Galatians.
Morobe language "P" had a .67 ratio of modified literal to idiomatic translation for Galatians; and a 5.0 ratio for Ephesians.
Oro language "R" had a .88 ratio of modified literal to idiomatic translation for Mark; and had a .16 ratio for Galatians.

Morobe language "X" had a 5.66 ratio for Hebrews and a 1.6 ratio for I John.

Morobe language "T" was idiomatic and free with no modified literal translation for each book, with an average ratio of 0.

Oro language "G" was mainly idiomatic with a ratio of .11 for Galatians, and a ratio of .22 for Hebrews. The languages which were heavily idiomatic and free, had the same ratio (below .23) for every book.

These results show that some languages vary the ratio of modified literal to idiomatic translation to suit different types of text. The translation may be predominantly modified literal for one type of text, and predominantly idiomatic for a different type of text. The idiomatic and free translations translate the same way for every book with predominantly idiomatic and free translation, and are not sensitive to changes in discourse genre. It is these translations which I suggest need closer scrutiny, since their tendency is to ignore the differences in the original works.

6.2 Conclusion

Most of the translations have only idiomatic and free translation or idiomatic translation predominant. Some of the languages studied had a proportion of both modified literal and idiomatic translation. Some languages had one type of translation predominant for one type of text and a different type of translation predominant for a different type of text. This shows that the translator was sensitive to different genre and adjusted the translation accordingly.

Closely related languages often have a different type of translation predominant, showing that there is not a stereotyped conformity to other languages. Also closely related languages with the same ratio of modified literal to idiomatic translation within one book, do not translate the same verses with the same type of translation. They have more verses translated differently than the same. This shows that the ratio of modified literal to idiomatic translation is adjusted internally within each translation.

Languages with mainly idiomatic and free translation have almost no modified literal translation. The free translations do not vary the translation type for different types of text but have the same type of translation for every type of text. This shows that the translator is insensitive to the source text and author and has not adjusted the translation accordingly. In many cases the free

translations are closely related to languages with a proportion of both modified literal and idiomatic translation, with modified literal predominant. Therefore the free translations could have a proportion of modified literal translation.

The idiomatic and free translations have only a few verses of modified literal translation. On the other hand the predominantly modified literal translations do not have any free translation. This suggests that to have a translation which is accurate and communicates, there needs to be a proportion of both modified literal and idiomatic translation. Therefore the translations which are predominantly idiomatic and free need to have a proportion of modified literal translation in a ratio of modified literal to idiomatic which is above .23.

My research indicates that each text needs a proportion of each type of translation in order to be accurate and also to communicate with the receptors. The translations which had a proportion of modified literal and a proportion of idiomatic translation, seemed to be the ones which were not imbalanced towards literal or free.

Because idiomatic translation has been the aim of modern Bible translators, the tendency has been to translate idiomatically or freely in the first instance, causing an apparent imbalance towards free translation. A translator should check his work for imbalance towards literal or free, and then ensure that there is a relevant proportion of the

missing type of translation included. Translators of different types of texts may need to compensate in a different way. This study highlights the need for any free translation to be adequately justified. It also suggests that any translation which concentrates solely on idiomatic translation, also needs to be justified.

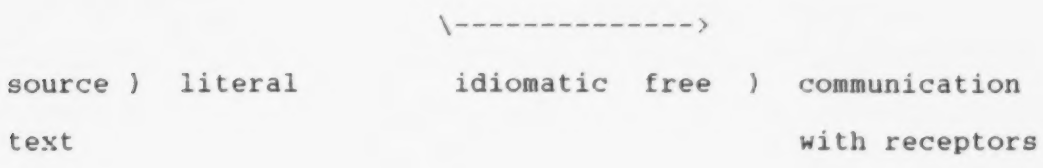
6.3 A proposed solution

A translator needs to always have both goals in mind--to be true to the author and the source language text yet to communicate the meaning to the receptors. The translation should be both semantic and communicative; it aims to be semantic, but is communicative when this is required by the receptors. Kelly [1979:217] says that not using discretion in translation is as much infidelity as wrong understanding of the lexicon. Translating idiomatically or freely when literal or modified translation could be used and the translation communicate is taking unnecessary freedom with the source text. Such a translator is not trying to be faithful to the author.

Newmark [1981:39] also holds this view. He says that for communicative and semantic translation provided that the equivalent effect is gained, literal translation is the only valid method of translation. Translation should start with the literal and step by step work away from it until the

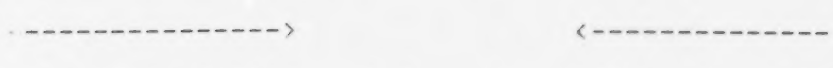
concept is understood by the receptors. He should not adjust a whole metaphor or sentence or larger unit, without changing it first in the most minimal way.

When a freer translation is used, it is often because the translator does not start with the literal and work towards idiomatic. So the translation moves too far away from the source text and accuracy.



The problem with translations which are only modified literal is that they are trying to be close to the source text, but they forget about communication with the receptors. There is not balance between the two goals.

As the following diagram shows, translations close to literal need to point towards or be aware of the other end of the scale while the translations at the idiomatic end of the scale need to point towards the literal end.



A balanced translation could be diagrammed as pointing away from literal towards idiomatic, and away from idiomatic towards literal. It is a translation which keeps both goals, faithfulness to the source text and communication with the receptors. Only a flexible translator can accomplish such a translation because he is willing to move in either direction on the scale as is needed instead of controlling the translation to be a certain type.

Good translation of an individual concept can be viewed according to the following diagram. The translator tries to translate literally first (1). If this is not understood he moves to modified literal translation (2). If this is not understood he uses modified literal and idiomatic translation (3). If this is not understood he tries idiomatic translation (4). He only moves towards the idiomatic end of the scale as far as is necessary for the two goals, accuracy and communication with the receptors, to intersect.

literal modified modified literal idiomatic
literal and idiomatic

--> 1 <----------

----------> 2 <----------

----------> 3 <----------

----------> 4 <------

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